JUSTIFICATION

REV. W. B. RUSSELL
CALEY, M.A.

1/6

Read

JUSTIFICATION.

WHAT IS IT?

THE DOCTRINE OF

JUSTIFICATION

ACCORDING TO

Scripture and the Church of England.

BY THE

REV. W. B. RUSSELL CALEY, M.A.,

Vicar of St. Matthias, Plymouth.

LONDON:

ELLIOT STOCK, 62, PATERNOSTER ROW.

1899.

PREFACE.

THE object of this little book is a very simple one; it is to draw attention to the now often overlooked doctrine of justification, to show clearly and concisely what Scripture teaches on the subject, and how completely and beautifully the doctrine of the Church of England, as expressed by her formularies and divines, harmonizes with it. There is far too much in these days of looking at side issues instead of central facts. The doctrine of justification is the great foundation truth both for the individual and the Church. It is the groundwork of all holy living and acceptable service. Not until this great fundamental truth has been placed in its proper position in the soul's experience, and the Church's doctrinal system, do other truths fall into their due order. The early place given to this doctrine in the Articles sufficiently testifies to our Church's acknowledgment of its importance—before any

mention of Church order or discipline, before any allusion to Sacraments and the Ministry, etc. She teaches her children they must clearly understand the vitally important fact to every sinner, of the need, means, and effects of justification. Till this is grasped all the rest is theoretical and valueless. There is no attempt at theological discussion in these pages. The idea has been simply and concisely to show from the Bible, the Articles, Homilies, and some leading Anglican divines, how needful justification is, by what means it is effected, and what are its results. I desire to say just a few plain and encouraging words to earnest and thoughtful members of the Church of England (and not to them alone), when their minds are disturbed and anxious with the 'strife of tongues' 'to no profit' which now prevails amongst us. In the quiet of our rooms, of our hearts, let the Word of God and the teaching of our Church speak to us and console and cheer us.

That the Holy Spirit of truth may abundantly bless this small effort to His glory and the benefit of many souls is the writer's most earnest prayer.

W. B. RUSSELL CALEY.

St. Matthias' Vicarage,
Plymouth.

Lent, 1899.

CONTENTS.

CHAPTER I.

THE NEED OF JUSTIFICATION.

PAGE

The great question—Universal ruin—Human pride humbled—The Holy Law—McCheyne—Present-day opinions—Hewitson—Articles IX., X., XII.—Homilies—Homily of Salvation—Homily of Misery of Man—Prayer-Book—Hooker—Archbishop Cranmer—Bishop Pearson—The Holy Spirit's work - 1-14

CHAPTER II.

THE MEANS OF JUSTIFICATION.

The doomed and silent world—The forbearance of God—Law and grace—Homily of Salvation—Article XI.—Hooker—The Reformers—Latimer—Our faith putteth on Christ to justification—Hooker on the merits of faith—Weak faith—Personal acceptance—A present enjoyment—Bishop Jewel—The order of the Articles—An awful responsibility—Hooker on death - - - - - - - - - 15-31

CHAPTER III.

THE EFFECTS OF JUSTIFICATION.

PAGE

A reasonable objection—Divine and human pardon—The changed attitude towards sin—Calvin—Article XII.—Justification and sanctification—Hooker on righteousness—First effect, negative; second, positive—Archbishop Sumner—Old Testament teaching—The vine and the branches—St. Paul and St. James—Homily of Good Works—Hooker on good works—Bishop Coverdale—Tyndale—Bishop Jewel—The New Testament on good works - - - 33-47

CHAPTER IV.

THE ROMAN AND ANGLICAN DOCTRINE OF JUSTIFICATION COMPARED.

Hooker's definition of the disagreement—Rome obliged to condemn free justification—Council of Trent—Confuses justification and sanctification—Tridentine Canons—Her doctrine neither Scriptural, Primitive, nor Catholic—The foundation truth of the Reformation—Augsburg Confession—Tyndale—The hopelessness of Romish teaching—The hopefulness of the English teaching—Cardinal Bellarmine—Tridentine Decree—The primary truth of the Atonement—Three glorious facts - - - - - - 49-63

INTRODUCTION.

THIS little volume appears at a very opportune time. The minds of men are disturbed by the confusion which prevails in the National Church. That confusion is due to the persevering, organized, and conscientious efforts made by some of the clergy to assimilate the doctrines, sacraments and ceremonials of the Church of England to those of the Italian schism.

Many remedies are suggested. They are connected with such words as toleration, compromise, comprehensiveness, the re-assertion of the Reformation Settlement, Church Reform, Church Courts, Clergy Discipline, and the like.

It can hardly be doubted that each of these has some part to fulfil in bringing about that peace which, based upon revealed truth, is not only the

starting-point of work, but the essential condition of its performance and extension.

It is also true that the inculcation of sound, scriptural, positive doctrine is of equal importance as a factor in bringing present controversies to an end. The history of the Reformation gives us the lead as to what doctrine should now have a pre-eminent place in pastoral visitation and in public teaching. The mission which the God of Truth committed to Martin Luther was advanced, was extended, was blessed, by moral and intellectual enrichment through the preaching of the great Pauline doctrine of Justification by Faith only.

This doctrine is described by neo-Anglicans as a 'fiction.' It is officially discredited by the Church of Rome. It is accepted, explained and defended by the Church of England. To its proclamation every ordained minister of that Church is committed by solemnities which have few parallels in the moral sanctions of obligation.

The author of the volume now submitted to Churchmen, realizing his responsibility, and having his sacred covenant with God and his Church in remembrance, expounds and defends this fertile principle in these pages. His premises will be

challenged, his conclusions will be denied; but his fidelity to the truth, to the Church, to the souls of men, to his Lord, are conspicuous and constraining.

His treatment of his theme makes no claim to be considered learned or exhaustive — whoever expects either will be disappointed. But it is highly reasonable, scriptural, historical, and experimental, and the volume is evidently the work of a thoughtful, observant, and prayerful minister of God. Of course, it will be disparaged, as 'reproducing the Lutheran doctrine,' which is by millenniums of years older than Luther. Its principles are as age-long as the indications of Divine grace in the patriarchal, legal, and later, Hebrew periods.

For the encouragement of those who may be aided by the assurance of an earlier acceptance of the doctrine than it received at the Reformation, the words of the anonymous epistle to Diognetus, now generally referred to the first part of the second century, may be quoted: 'What other thing was capable of covering our sins than His righteousness? By what other One was it possible that we, the wicked and the ungodly, could be

justified than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! that the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors.'

May the Blessed Spirit use and own these pages for the propagation of His Word, for the defence of His truth, and as a contribution to that peace which, being from above, is first pure, then peaceable.

WILLIAM LEFROY, D.D.

DEANERY, NORWICH,
June 2, 1899.

CHAPTER I.

THE NEED OF JUSTIFICATION.

The great question—Universal ruin—Human pride humbled—The Holy Law—McCheyne—Present-day opinions—Hewitson—Articles IX., X., XII.—Homilies—Homily of Salvation—Homily of Misery of Man—Prayer-Book—Hooker—Archbishop Cranmer—Bishop Pearson—The Holy Spirit's work.

CHAPTER I.

THE NEED OF JUSTIFICATION.

'By the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin.'—ROM. iii. 20.

THERE is no question of such solemn and momentous import to any human beings as the question: 'How can man be justified with God?' (Job xxv. 4). It touches the deepest needs and profoundest problems of man's need and God's nature. A right understanding of the doctrine of justification is the germ, foundation, root of the whole Christian life. If a man lays this first brick out of the straight line, all the edifice he builds thereon will be unsafe. It was not till Christian, in 'Pilgrim's Progress,' got to the cross that his burden fell off, and he had a 'merry heart,' change of raiment, a mark of sonship, a roll of direction; that was *the* great event of the wonderfully eventful journey. Let us very reverently and humbly and teachably

study this great fundamental doctrine in the light of Holy Scripture, and see also how simply and beautifully the Church of England conforms and harmonizes her teachings on this subject with the truth of God.

The first thought suggested is this: Do *all* need this justification? Do I need it? Let us see what God says: 'The soul that sinneth, it shall die' (Ezek. xviii. 4, 20). Yes; but what is sin? 'Sin is the transgression of the law' (1 John iii. 4), and the law is holy and just and good (Rom. vii. 12, 13). But have I broken the law? 'Whosoever shall keep the whole law, and yet offend in *one* point, he is guilty of all' (James ii. 10).

Here let us pause, for probably someone will immediately raise objection to this, and urge, 'There must be degrees of guilt.' Certainly, but that is not the question before us. No one denies it is better to have good clothes than ragged ones, or a cultivated mind than an ignorant one; but the good clothes may only cover a diseased body; the cancer, in all its foulness and malignity, may be there, requiring the surgeon's knife, just as much as in the foul object which seeks the shelter of the hospital or the workhouse. One spot will betray small-pox, one leak will sink a ship, one link will break a golden chain, one sin will ruin a soul, because it is the indication of the depraved nature. It is not so much *the sin* as the *sinfulness;* it is a

symptom, an evidence, a silent witness, of the malignant disease within. To use another simile, a rebel may be a very attractive and talented person, even as Absolom was, and excite our admiration, but his one crime of treachery puts him in the clutches of the law, and his other estimable qualities will not save him. The doctrine of the total depravity of man is not fashionable in these days, nor has it ever been; mankind likes to think well of itself, and Satan is very anxious it should; but traces of good are not complete righteousness. We may admire the delicate tracery and exquisite dimensions of a magnificent ruin, but that makes it no less a ruin; so mankind bears evidence of its Divine origin, but the very splendour of the wreck only witnesses to its completeness.

The Bible is greatly concerned in humbling man's pride. The sins of the best of men are not passed over or disguised. Those we usually call the holiest are made to repent in dust and ashes; and, more significant still, it is the very men who walked most truly with God who seem most conscious of their guilt and unworthiness, and this is natural, for the stronger the light, the more conspicuous the flaws and defects; and when the sinner gets near to the Infinitely Pure, he becomes aware as never before of his defilement, even as Job is mindful that God sees his ways and counts his

steps (Job xxxi. 4), and that any effort of his own to cleanse himself will be futile (Job ix. 30-32). But even if we allow this universal alienation from God, some may ask: 'Is the law of God indeed so strict that there must be a complete, absolute, uniform obedience to it?' Yes. God permits *no exception* or *excuse;* one omission or commission, 'he is guilty of all,' or, as St. Paul says: 'It is written, Cursed is everyone that continueth not in *all* things that are written in the book of the law to do them' (Gal. iii. 10; *cf.* Deut. xxvii. 26), and this was said to Gentiles, not Jews. By this 'every mouth is stopped, and all the world becomes guilty before God' (Rom. iii. 9, 10, 19, 23).

If we say we have no sin, or have not sinned, we make God a liar, and His word is not in us (1 John i. 8, 10). We do not assert the absurdity that all sin is equally heinous, but it is equally damning. 'We have come short' (Rom. iii. 23), and whether a man drowns near shore or out in the wide expanse of ocean will make no difference as regards the fatal fact. We can only reiterate Solomon's words: 'There is not a just man upon earth that doeth good and sinneth not' (Eccles. vii. 20).

We have arrived, then, at this standpoint, that *we* need justification, pardon, reconciliation with God. We may be on the mountain-top of moral superiority, or down in the valley of moral pollu-

tion, but we are all equally far enough away from the pure and heavenly depths of perfection, and God and His law require *absolute perfection*. We ought to have loved Him *always*, every moment of our being, with all our heart and mind and soul and strength; and conscience and common-sense alike tell us we have not, and *we know it*. Even if we say we do not know it, the fact is none the less a fact. I may have a secret and fatal disease but not be conscious of it, yet my unconsciousness does not make it non-existent. The awful *fact* is there in spite of anything I may feel or think. God says just the same thing in the Divine picture in the trespass offering. Whether the man knew of his offence or not, he was guilty (Lev. v. 2-5). His guilt was not dependent on his knowledge. McCheyne expressed this thought very forcibly when he said: 'The seeds of all my sins are in my own heart, and perhaps the more dangerous that I do not see them.' That the natural carnal man should resent and deride this terrible but certain fact is only what one might expect. It is humiliating to human pride, and derogatory to human superiority. In a magazine of the present day I found these words: 'The sins of human nature in their simpler form we are learning to regard as simply relative, as natural, *almost inevitable* to man in his present *state of transition*, inherited from his *animal ancestry*.' We note here the relationship of man to God in

his past state of innocency, and his present state of guilt is completely ignored. There is no conception that he occupies any position of obligation or responsibility towards God; as to what the Scripture says of man's accountability and departure from original righteousness, and consequent need of justification and pardon, of course, it is a mere figment, a baseless theological dogma! Thank God, conscience and revelation alike bear incontrovertible evidence to something better than natural, inevitable sinfulness, and an animal ancestry! Man in his ruined condition retains the consciousness that he was 'made in the image of God,' has a moral relationship to His law, has transgressed it, and is in urgent need of justification and reconciliation; yet the very expression of such an idea is an eloquent testimony to the blind and perverted condition of our moral nature. An eminent and experienced servant of God stated this very clearly when he wrote: 'Nothing is to me a greater proof of the flesh being utterly Satanic than the fact that, though Satan works in the children of disobedience, they mistake his operations for the spontaneous movements of their own wills. They walk according to the Prince of the power of the air, and they are not conscious of the fact, their walk is so entirely according to the desire of their own hearts' (Hewitson).

We have, therefore, taking the Word of God as

our guide, arrived at the certain conclusion that man is very far gone from his first condition of holiness and purity, that his whole nature is perverted and depraved by sin, his affections alienated from God, his inclinations tending towards evil, and that consequently 'every person born into this world deserveth God's wrath and damnation' (Art. IX.)—in other words, that man before he can be restored to a condition of peace and acceptance with God must be justified, his sins pardoned and atoned for, God's justice made manifest, and His righteous law vindicated.

Now we can turn to the second portion of our subject, and see how the Church of England endorses and emphasizes this doctrine in her authorized formularies, and in the writings of her most prominent and learned divines. In Article IX., already alluded to, we have seen the universal sinfulness of man acknowledged, with no condition of extenuation.

We are told, moreover, in the following Article, that the condition of man is such that he cannot turn and prepare himself by his own natural strength and good works to calling upon God (Art. X.); and again, 'That good works cannot put away our sins, or endure the severity of God's judgment' (Art. XII.). Our need of justification is therefore the more urgent and extreme, as our guilt is admitted, its consequences stated, and our

own helplessness affirmed. For the more explicit statement of its 'mind' regarding this cardinal doctrine of the faith, our Church refers us to the Homily of Justification, thus giving that special Homily a very marked importance, as, though all the Homilies are said to contain, 'a good, wholesome, and necessary doctrine' (Art. XXXV.), yet this one is by this special reference practically incorporated in the eleventh Article.

Now, let us consider some quotation from this beautiful and thoughtful Sermon, which is generally attributed to Archbishop Cranmer. And herein we cannot help deploring the systematic neglect of these excellent expositions of Bible truth and Church doctrine. Every clergyman says he assents to them, yet very few have ever even read them! They were written in troublous times, by men who were well aware that their opinions might be a matter of life or death to them; yet how calmly, dispassionately, conclusively, and learnedly do they apply themselves to the task of clearing away falsehood and establishing the truth! We can endorse Hooker's words: 'Homilies are a most commendable institution, as well then (*i.e.*, in old times) to supply the casual, as now the necessary, defect of sermons' ('Eccles. Pol.,' Bk. v. 20, 8).

But to return, what does the Homily say? It tells us that '*all* men be sinners and offenders against God, and breakers of His law and com-

mandments, therefore can no man by his own acts, words, and deeds (seem they never so good) be justified; but *every man* of necessity is constrained to seek for another righteousness or justification.' Again: 'It hath been manifestly declared unto you, that no man can fulfil the law of God, and therefore by the law all men are condemned.' And yet again: 'Justification is not the office of man, but of God . . . for that were the greatest arrogancy and presumption of man that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself.' The other Homilies are all equally emphatic on this point, and lose no opportunity of impressing on their hearers—and how often is it on unwilling and proud hearers!—that we are in a hopeless and helpless state of guilt. The Homily on the Misery of Man advises us: 'Let us therefore acknowledge ourselves before God miserable and wretched sinners; let us know our own works, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works.'

It is needless for us to quote from our well-known Prayer-Book. How full are its pages of sincere contrition, of heartfelt penitence! How unceasingly does it point the worshipper to the

full atonement of Christ, without leaving him the least loop-hole for self-justification: 'There is no health in us,' 'We have no power of ourselves to help ourselves,' 'We are justly punished for our offences,' etc. May these oft-repeated words not lose with us their deep, spiritual significance!

But if we listen to the great divines of our Church, those who so carefully expressed her thoughts, and had so much to do with her intellectual and doctrinal status, we find the same unhesitating testimony to our need of justification. Hooker—than whom none perhaps has occupied a higher position, or wielded a more potent influence among her sons—expresses himself thus: 'There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. . . . If we could say, "We are not guilty of anything at all in our own consciences," should we therefore plead not guilty in the presence of our Judge, that sees further into our hearts than we ourselves are able to see? God in that which is done respecteth the mind and intention of the doer; let the holiest and best thing we do be considered; we are never better affected unto God than when we pray, yet when we pray how are our affections many times distracted! How little reverence do we show unto that grand majesty of God unto whom we speak! how little remorse

for our own miseries! how little taste of the sweet influence of His mercy! Are we not as unwilling many times to begin, and as glad to make an end, as if God, in saying "Call on Me," had set us a very burdensome task' (Serm. II. 7)?

These quotations from 'the judicious Hooker' might be indefinitely multiplied, but let us take a few other notable writers. Archbishop Cranmer, in the 'Institution of a Christian Man,' thus expounds his views on our need of justification:

'The Commandments of God lay our faults before our eyes, which putteth us in fear and dread, and maketh us see the wrath of God against our sins.

'Now, they that think they may come to justification by performance of the law, by their own deeds and merits, they go from Christ, they renounce His grace.

'But the works that we do before our justification be not allowed and accepted before God, although they appear never so good and glorious in the sight of man. For, after our justification only, begin we to work as the law of God requireth.'

Bishop Pearson, in his standard work on the Creed, says: 'When man was fallen into sin there was no possibility left to him to work out his recovery; that soul which had sinned must of necessity die, the wrath of God abiding upon him for ever. There can be nothing imaginable *in* that man which should move God not to show a

demonstration of His justice upon him ; there can be nothing *without* him which could pretend to rescue him from the sentence of an offended and Almighty God' (Art. X.). It would be profitless and tedious to multiply instances of how gladly and tenaciously all the great writers and leaders of our Church have for more than 300 years borne witness to this foundation truth of the Gospel. The very extremity of man's need, the very hopelessness of his condition, only intensified in their eyes the greatness of God's mercy, the amazing riches of His grace.

It is not they who are whole that value the physician, but they that are sick ; and it is only as the Holy Spirit reveals to us our deep personal need of a Saviour that we shall value Him and His work. It is the office of the Divine Spirit primarily to 'convince of sin,' and only as He does this, and there is the needful, though painful, dividing asunder of soul and spirit, and discerning of the very thoughts and intents of the heart, so that we realize how everything regarding us is open unto the eyes of Him with whom *we* have to do, that we shall appreciate as never before the full and perfect salvation wrought out for us according to the wisdom and foreknowledge of God.

In the next chapter we enter rather more fully into a consideration of the God-arranged means of our justification.

CHAPTER II.

THE MEANS OF JUSTIFICATION.

The doomed and silent world—The forbearance of God—Law and grace—Homily of salvation—Article XI.—Hooker—The Reformers—Latimer—Our faith putteth on Christ to justification—Hooker on the merits of faith—Weak faith—Personal acceptance—A present enjoyment—Bishop Jewel—The order of the Articles—An awful responsibility—Hooker on death.

CHAPTER II.

THE MEANS OF JUSTIFICATION.

'Now the righteousness of God without the law is manifested, even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.'—ROM. iii. 21, 22.

HOW thankful we must be, if we are suffering from any disease, to hear there is a certain and free remedy for it, or if we are in any danger to be told of a way of escape! Now, we have seen that our need of justification before God is most *urgent*, *undeniable*, and *personal*. We can only humbly and despairingly assent to St. Paul's statement: 'Therefore by the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin' (Rom. iii. 20). And how solemn is this thought! not only in our own imperfect sight, with our infinitely deficient knowledge of our own hearts and characters, but in *His* all-searching sight who sees to the very depths of motive and action—we cannot be justi-

fied. 'Every mouth is stopped, and all the world becomes guilty before God' (Rom. iii. 19). Oh, in what deep Egyptian blackness of despair does this verse seem to plunge a lost world! An awful, hopeless silence seems to brood over the doomed creation; not a voice can be raised against 'the righteous judgment of God.' We only wait to hear the trump of doom, the just sentence upon a guilty race. Ah! but another sound breaks upon the stillness. Instead of the thunder of judgment, there is the still small voice of mercy, sweet as the singing of the birds after the rush and crash of the storm. *Now* the righteousness of God without the law is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe' (Rom. iii. 21, 22). Yes, the law was just like a looking-glass: it showed us our defects and shortcomings; it revealed our imperfections, our need of cleansing, but it could not itself cleanse us. No one can be purified by a mirror! or, to use a Pauline simile, 'The law was our schoolmaster to bring us to Christ, that we might be justified by faith' (Gal. iii. 24). A long-suffering God had in His 'forbearance' let the world drag on in its hopelessness for generations in order that it might learn its own helplessness and inability to work out or formulate any scheme of justification for itself. Just as in the case of David, when the angel had his sword drawn

over Jerusalem ready to destroy it, God said unto him, 'Stay now thy hand,' until David had prepared the appointed sacrifice (1 Chron. xxi. 15, 26, 27), so He delayed executing judgment on guilty humanity till in the 'fulness of time' the plan of salvation could be manifested to an expectant and wondering earth. Man is told by all kinds of Divine pictures and types of the completeness and greatness of the justification to be revealed; at the same time he is carefully prepared for it by being allowed to experience his own insufficiency; and it is not till he is put in the right, the only possible, position, of 'God be merciful to me a sinner,' that he is shown, in all its grandeur and magnificence, how God can 'be just, and yet the justifier of him that believeth in Jesus' (Rom. iii. 26). Not that, when the Apostle says it is 'without law,' he means it is contrary or extraneous to law—quite the opposite; but, as it has been well expressed, 'In so far as God and Christ are concerned, it has everything to do with law, but in so far as we are concerned, it has nothing to do with it' (Dr. H. Bonar).

Yet we must never overlook the wonderful fact that this great and Divine remedy for our terrible condition came from no claim we had on God—it was solely 'by His grace' (Rom. iii. 24). Free unmerited mercy was the source of all. 'But although this justification be free unto us, yet it cometh not so

freely unto us, as that there is no ransom paid therefor at all . . . but with His endless mercy He joined His most upright and equal justice. . . . And whereas it laid not in us, He provided a ransom for us, that was the most precious body and blood of His own most dear and best beloved Son Jesus Christ, who, besides this ransom, fulfilled the law for us perfectly. And so the justice of God and His mercy did embrace together and fulfilled the mystery of our redemption.' Thus beautifully does the Homily of Salvation sum up the great arguments of St. Paul in his Epistle to the Romans (chap. iii.), reminding us that though salvation is full and free to us, an inestimable price was paid for it, taking us back to the central truth of the Atonement, bringing us face to face with the doctrine of 'the Blood' in all its solemnity and power. Let us never forget it! This justification is made over to us 'through faith in His blood'; we are 'justified by His blood' (Rom. iii. 25; v. 9). As Dr. Moule so concisely expresses it, 'This justification liberates His love along the line of His wonderfully satisfied holiness.' What an ocean of thought and comfort there is in those words! How intensely and thankfully does the awakened conscience accept and appropriate the profound yet indisputable fact!

Moreover, this grand offer is 'unto all,' without distinction of class or character or circumstance or

condition; it is 'freely,' so that there is no excuse for *anyone* not enjoying the privilege and blessings (Rom. iii. 22, 24). 'Christ is now the righteousness of all them that truly do believe in Him. He for them paid their ransom by His death. He for them fulfilled the law in His life, so that now in Him, and by Him, every true Christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacked, Christ's justice hath supplied (Homily).

We cannot do better at this point than turn to Article XI. in our Prayer-Books: 'We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.' Nothing can be clearer and more explicit than this. It tells us just what Justification is; it is being 'accounted righteous,' that is, blameless as regards 'law' and its claims. It shows us what will and what will not adequately effect this justification. To quote from the explanatory Homily again: 'Justification is the office of God only, and is not a thing which we render unto Him, but which we receive of Him, not which we give to Him, but which we take of Him, by His free mercy and by the only merits of His most dearly beloved Son, our only Redeemer, Saviour and Justifier, Jesus Christ. So the true understanding of this doctrine—we be justified freely by faith without works, or that we be justified

by faith in Christ only—is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, or deserve our justification unto us (for that were to count ourselves to be justified by some act or virtue that is within ourselves), but the true understanding is that although we hear God's Word and believe it, although we have faith, hope, charity, repentance, and do ever so many good works thereto, yet we must renounce the merit of all our said virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient and imperfect, and we must trust only in God's mercy and that sacrifice which our High Priest and Saviour Christ Jesus once offered for us upon the Cross.'

Probably this wonderful doctrine, which is so very 'full of comfort' to the anxious, sin-burdened soul, was never more beautifully expressed than by Hooker: 'Christ hath merited righteousness for as many as are found in Him. In Him God findeth us if we be faithful, for by faith we are incorporated into Him . . . the man which in himself is impious, full of iniquity, full of sin, him being found in Christ through faith, and having his sin in hatred through repentance, him God beholdeth with a gracious eye, putteth away his sin by not imputing it; taketh quite away the punishment due thereunto by pardoning it, and accepteth him in

Jesus Christ, as perfectly righteous as if he had fulfilled all that is commanded him in the law—shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say; but the Apostle saith (2 Cor. v. 21) "God made Him which knew no sin, to be sin for us, that we might be made the righteousness of God in Him." Such we are in the sight of God the Father as the very Son of God Himself . . . we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made Himself the sin of men, and that men are made the righteousness of God' (Sermon II. 6). Would to God such calm, clear views on the sufficiency and splendour of the Atonement were as often heard now! It was this definite and personal apprehension of the bearings of Christ's death both God-ward and man-ward which was the strength of the confessors, martyrs and reformers of the Church. Although they were so skilled and erudite in patristic and scholastic method and argument, it was to this fundamental primary truth, 'First of all Christ died for our sins according to the Scriptures' (1 Cor. xv. 3), that they turned for joy and comfort and assurance in dark and troublous moments. Even if cloudy and uncertain regarding some other doctrines, as they necessarily often were, as men groping their way to fuller light, yet on this point

they were decided and emphatic. Luther declared it in his memorable words as the test of a standing or falling Church, and it was indeed the doctrine which struck at and destroyed all Sacerdotal and Romish pretensions. Bishop Latimer was just as lucid in his telling and popular sermons, as Hooker in his grave and more learned discourses. Speaking of Christ and His work, he says: 'He changeth with us; he taketh our sin and wickedness from us, and giveth unto us His holiness, righteousness, justice, fulfilling of the law, and so, consequently, everlasting life: so that we be like as if we had done no sin at all; for His righteousness standeth us in so good stead, as though we of our own selves had fulfilled the law to the uttermost. Such a friend is our Saviour! Therefore, though our sins condemn us, yet when we allege Christ and believe in Him, our sins shall not hurt us.' But while we most thankfully assent to this wondrous plan, as meeting both the justice of God and the need of man, while we accept the universal virtue of this Atonement as expressed so well, in the familiar words of the Prayer of Consecration, that our Heavenly Father in His tender mercy has given His only son Jesus Christ to die for us 'who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world'—yet we desire to know this truth not

merely as a theological fact, or dogma, which is consonant with our reason (although it may in its sublimity be beyond our absolute comprehension —for we must never forget there are stupendous spiritual facts which may be *beyond* reason, but are not therefore necessarily *against* reason), but we yearn to experience it as a solace to our conscience, a resting-place for our soul, not simply as an intellectual truism. Therefore, we ask, How can I receive this blessing? How can I enjoy the comfort of this approved salvation? And here we touch on a side of the subject as beautiful as it is encouraging; we view it not only in the clear, cold light of justice, not as some grand yet solitary statue, which awes us by its stern rigidity, and yet attracts us by its artistic glory, but rather in the soft, warm light of love. We see it, not only as a revelation of the wisdom, power, and justice of God (it may be, and is all this), but rather of His *heart;* we feel it evokes our deepest emotions, it sanctifies our profoundest thought.

Now how does this blessing become mine?

'*Faith is the only hand that putteth on Christ unto justification*, and Christ the only garment which being so put on covereth the shame of our defiled nature.' We must make no mistake about this, for it is worthy of our closest attention. We are justified: (1) *Efficiently*—by grace; (2) *Meritoriously*—by the righteousness of Christ; (3)

Instrumentally—by faith. But at the same time we must be careful not to attribute any saving power unto our faith, as if it merited anything for us.

'God doth justify the believing man, yet not for the worthiness of his belief, *but for his worthiness which is believed*' (Hooker); or to quote another writer: 'We are not justified by believing in Christ, but by Christ believed in, as a man is not healed by the applying of a plaster, but by the plaster applied. Faith is not our righteousness, but our righteousness is by faith.' And exactly in agreement with this aspect of the truth, and with Scripture, are the utterances of the already oft-quoted Homily of Salvation: 'Faith putteth us from itself, and remitteth or appointeth us unto Christ for to have only by Him remission of our sins or justification. So that our faith in Christ (as it were) saith unto us thus: It is not I that take away your sins, but it is Christ only, and to Him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.'

We cannot too clearly understand this fact to our soul's comfort, for then we are not disturbed by the weakness and variableness of our faith. It may often be affected by spiritual or mental or temporal conditions, and if we imagine there is some virtue inherent in the faith itself which renders us acceptable to God, we shall naturally be ofttimes

disconcerted at its deadness and feebleness; but when we remember our sole ground of acceptance is the unchangeable merits of our Divine Redeemer, that all our righteousness is in Him and by Him, and has nothing whatever to do with our feelings and conditions, then 'we have peace with God.'

Faith, according to its strength or weakness, will affect our *enjoyment* of justification, but it does not touch in any way the *ground* and basis of it. As a good man said, 'You may have a weak faith, but you have a strong Christ.'

At the same time we must never ignore the necessity of personal acceptance and trust. The lifeboat is no good unless the drowning man gets into it, and no one can get in for him, he must do it for himself; yet surely he would never say that the hand which seized the boat was his salvation; he could only view it as the means by which he 'apprehended' the proffered safety. Moreover, we must receive this salvation not only as of general application, but as being absolutely suitable and sufficient for *our* need according to Divine law and justice. 'Devils know the same things which we believe, and the minds of the most ungodly may be fully persuaded of the truth, which knowledge in the one and persuasion in the other is sometimes termed faith, but equivocally, being ndeed no such faith as that whereby a Christian

man is justified . . . *the things which we believe are by us apprehended not only as true, but also as good, and that to us; as good* they are not by them apprehended, *as true* they are' (Hooker). This justification which we have seen has been accomplished for us, meritoriously, by the atoning death of Christ, and is offered to us through the instrumentality of faith, is a perfectly complete one. It leaves nothing for us to do, and nothing further that the law of God can demand; as Paul so grandly put it in the synagogue at Antioch: 'Be it known unto you, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are *justified from all things*, from which ye could not be justified by the law of Moses' (Acts xiii. 38, 39). And this doctrine is, our Article (XI.) rightly says, very 'full of comfort' if with simple, childlike trust we accept God's statements in His Holy Word regarding it. For it is not for future and prospective enjoyment, but it is for present everyday comfort. It is not to be a delicacy upon which the Christian occasionally feeds, but it is to be the daily bread and sustenance of his spiritual life. 'We *have* peace with God' (Rom. v. 1). This righteousness of God is *now* manifested; it is declared 'at this time' (Rom. iii. 21-26). We are '*now* justified by His blood'; 'we have *now* received the atonement' (Rom. v. 9, 11). Dear reader, have you

realized the full, perfect, present value of this justification for yourself? Is it the strength and joy of your daily life? Can you enter into the feelings of the Psalmist when he exultingly exclaimed: 'Blessed is the man whose transgression *is* forgiven, whose sin *is* covered' (Psa. xxxii. 1). This is the true meaning of a Christian—one who knows he is perfectly justified in the sight of God by the imputed righteousness of Christ, who is hidden in Him as a refuge, clothed with His righteousness as a garment, or, to use the quaint simile of Bishop Jewel: 'Let us therefore put on Jesus Christ. Let us cover us under His apparel as Jacob covered himself under the coat of his brother Esau, and so let us present ourselves before our heavenly Father . . . by faith we are apparelled and clothed with Christ.'

These comforting thoughts can only really be brought home to our hearts as precious and personal realities by the power of the Holy Spirit, and for His Divine manifestation of truth we are encouraged and bidden to pray. But it is a matter of deep satisfaction if we can see how clearly our Bible puts before us and explains by type, prophecy, and parable the Divine method of justification, and also that our Church of England both declares her grateful adhesion to it in the most unmistakable terms, and also enforces it upon the attention of her children by the prominent place she gives it in

her Articles. Immediately after her doctrinal statements regarding the Trinity, Scripture, and (its commentary) the Creeds, comes the declaration respecting original sin and man's inability to 'turn and prepare himself to faith and calling upon God' (Art. X.). Then, first of all, we are directed to the tremendous importance of justification: before Sacraments, or Ministry, or points of Church orders and State discipline, the true son of the Church of England must settle and firmly believe in the need, means, and effects of justification. Surely this arrangement of spiritual truth is not undesigned; surely those who compiled the Articles had a very definite idea in their own minds of what was best and most needful for the commencement and progress of the Christian life, and therefore we cannot attach too great a value to this vitally important doctrine.

We shall consider in the next chapter the wholesome effects of this doctrine, only noticing here the awful consequences which must *justly* accrue to those who, knowing of this God-devised means of justification, yet wilfully despise or deliberately reject it. 'How shall they escape?' (Heb. ii. 3). 'For to them there remaineth no more sacrifice for sin, only a fearful looking for of judgment' (Heb. x. 26, 27). We must accept this offer of mercy in all its fulness and freeness, or everlastingly perish. We can scarcely perhaps close this portion

of our subject better than with the vivid picture which Hooker draws of a Christless death-bed:

'Howsoever men, when they sit at ease, do vainly tickle their own hearts with the wanton conceit of I know not what proportionable correspondence between their merits and their rewards, which in the trance of their high speculations they dream that God hath measured, weighed, and laid up, as it were in bundles for them, notwithstanding we see by daily experience that when the hour of death approacheth, when they secretly hear themselves summoned forthwith to appear and stand at the bar of that Judge whose brightness causeth the eyes of angels themselves to dazzle, all these idle imaginations do then begin to hide their faces; to name merits then is to lay their souls upon the rack; the memory of their own deeds is loathsome unto them; they forsake all things wherein they have put any trust or confidence; no staff to lean upon, no ease, no rest, no comfort then, but only in Christ Jesus.'

Yes, we can have no better, truer wish than Paul's: 'That I may be found *in Him*, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith' (Phil. iii. 9).

'Yea, Thou wilt answer for me, righteous Lord.
Thine all the merits, mine the great reward;
Thine the sharp thorns, and mine the golden crown;
Mine the life won, and Thine the life laid down.'

CHAPTER III.

THE EFFECTS OF JUSTIFICATION.

A reasonable objection—Divine and human pardon—The changed attitude towards sin—Calvin—Article XII.—Justification and sanctification—Hooker on righteousness—First effect, negative; second, positive—Archbishop Sumner—Old Testament teaching—The Vine and the branches—St. Paul and St. James—Homily of Good Works—Hooker on good works—Bishop Coverdale—Tyndale—Bishop Jewell—The New Testament on good works.

CHAPTER III.

THE EFFECTS OF JUSTIFICATION.

'Shall we continue in sin, that grace may abound? God forbid.'—ROM. vi. 1, 2.

These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.'—TIT. iii. 8.

SHALL we continue in sin, that grace may abound? This seems at first sight a very reasonable deduction from the fulness and freeness of salvation. Surely if forgiveness is so wide and all-embracing, so easily to be obtained, and so graciously bestowed, the more we sin the more we shall glorify the grace of our pardoning God. Moreover, the greater our sinfulness the more stupendous will be the sovereign mercy displayed in its remission. St. Paul's clear, logical mind saw in a moment that this objection, or conclusion, would be immediately brought forward, but yet he abates no word that he has uttered about this wonderful plan of justification, he extenuates no phrase or simile, but he

brings to the front the tremendous fact that *the sinner has virtually died with Christ*, and therefore has died unto sin once, and now liveth unto God. 'God forbid,' says the Apostle. 'How shall we who are dead to sin live any longer therein?' (Rom. vi. 2). We were crucified with Him, died with Him, were buried with Him (verses 6, 8, 4), therefore we must 'reckon ourselves dead indeed unto sin, but alive unto God, yielding ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God' (verse 11, 13). Instead of the freeness of our pardon tending to unholiness and carelessness, it ought, and must, if rightly apprehended and comprehended, lead to a life of most complete consecration and separation. *Justification is not an end, but a means to an end.* The man who is justified will not rest until he is sanctified. And here we must notice one important fact. *Man's pardon*, however full and unexpected and undeserved, involves no change of character. The degraded convict in one of our prisons, steeped in vice and crime, may through some fortunate circumstance obtain a pardon and leave the gaol a forgiven and free man; but his heart is unchanged; he loves sin as much as ever, his attitude towards sin is just the same, the only deterrent from committing a fresh breach of the law may be purely fear of the consequences; passion and lust may be

as strong as ever. Now *God's pardon* is in this respect quite different to man's; it involves *necessarily* and *universally* change of character, a moral and spiritual transformation, what we generally and most correctly call 'conversion.'

Now the man that is truly justified by faith will not only have a dread of the *penalties* rightly consequent on sin, but he will have an instinctive horror of its *pollutions*, his attitude towards it will have undergone a complete change. What he loved he now, viewing it in the light of the Cross, hates; what he hated he loves; his great desire now will be on all occasions, and by all means, to show his gratitude and devotion to his glorious Sin-Bearer; his language will be, 'What can I render unto the Lord for all His benefits towards me?' (Ps. cxvi. 12). 'Henceforth I live not unto myself' (2 Cor. v. 15). The justified man will not be the idle, self-centred, self-conceited man, but the humble, loving, zealous bondslave (δουλος) and follower of his Divine Ransomer; his faith will be manifest in each action of his life; his deeds will be the truest credentials of the sincerity of his belief. Calvin expresses this great truth very concisely when he says: 'Faith only justifies, but the faith that justifies is not alone.' Or, as Article XII. of our Church puts it, 'Good works are the fruits of faith and *follow after justification*, and they do spring *necessarily* out of a true and lively faith, insomuch that

by them a lively faith may be as evidently known as a tree discerned by the fruit.'

We come then, now, face to face with the great fundamental difference between justification and sanctification. Justification is a past act, accomplished by the death of Christ, and accepted by the faith of man. It for ever does away with the *penalty* of sin, but it leaves the nature still open to its attacks, as our Article IX. says, 'This infection of nature doth remain, yea, on them that are regenerated.' The justified man, then, needs and desires sanctification, that is, the destruction of the power and dominion of sin within him by the power of the Holy Ghost; he wants sin no longer to have dominion over him (Rom. vi. 14), he struggles and frets against it (Rom. vii. 22-24), and this is *because he is justified*, and his corrupt will and affections are being wrought upon by the Holy Spirit, that he may be changed into the image of his holy Lord.

Very beautifully does Hooker place before us this development of truth: 'There is a glorifying righteousness of men in the world to come, and there is a justifying and sanctifying righteousness here. *The righteousness wherewith we shall be clothed in the world to come is both perfect and inherent; that whereby we are justified is perfect but not inherent; that whereby we are sanctified, inherent, but not perfect*' (Serm. II. 3). Or, again, 'We have

already shewed that there are two kinds of Christian righteousness: the one *without us*, which we have by imputation; the other *in us*, which consisteth of faith, hope, and charity, and other Christian virtues. . . . God giveth us both the one justice and the other, the one by accepting us for righteous in Christ, the other by working Christian righteousness in us.'

Another good man places the matter before us in these words: 'Justification is something done *for* us, sanctification something done *in* us. The one is a change in our state, the other in our nature. The one is perfect, the other gradual. The one gives us our title to heaven, the other our meetness for it.'

We can illustrate this by the case of a child who has, in direct disobedience to its parents' orders, gone into a place of infection and contracted a disease. The child may, on its evident contrition, be forgiven and restored to its parents' affection; but that does not save it from enduring the consequences of its foolish act, and needing the doctor's aid and treatment. So we may be forgiven and re-instated in our Heavenly Father's love, but there is still the poison of sin working in us and requiring the purifying, sanctifying work of the Holy Spirit, and the fact that we have specially realized the malignity of the poison will make us the more anxious to have it eradicated.

The first effect, then, of justification that we notice is a *negative* one; our view of sin is entirely altered; we hate, we deplore it, we long to be free from it; we recognise its presence and its power, while we thank God that through faith in Christ we are free from its penalty. But the next effect will be *positive;* we shall not rest content with this indwelling corruption, we shall earnestly desire to bring forth definite fruits of holiness unto the glory and praise of God; we shall feel that 'we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them' (Eph. ii. 10). This is the great object and effect of our justification, to enable us to have fellowship with God. Never must we forget that *we are forgiven, not that we may walk away from God but with Him.* Like a forgiven child, we slip our hand by faith into that of our Heavenly Father, and ask Him to lead us and keep us, and teach us how to please Him both in will and deed.

Archbishop Sumner once illustrated this effect of justification by the incident of St. Peter's release from prison: 'When he was sleeping between two soldiers, well guarded, an angel came and raised him, broke off his chains and set him free. In all this Peter had no part, did nothing. But when Peter was awakened, he gave proof of the liberty he had by hastening to the house of Mary, and

joining himself to the disciples. So man, being delivered from the condemnation and bondage of sin, is sealed by the Spirit, and walks before God in righteousness and holiness.'

We have arrived, then, at this point—that the effect of justification is a new life; we believe we died to sin in the person of our Holy Substitute, now we are 'risen with Him through faith of the operation of God,' henceforth to walk in newness of life (Col. ii. 12; Rom. vi. 4). This all-important relationship between the Atonement and consecration, justification and sanctification, pardon and power, is insisted on throughout the whole of Scripture. If we turn to the Old Testament, amidst its figures of better things to come, we find this truth in the very arrangement of the tabernacle; it was the altar first, then the laver; there could be no cleansing of the flesh and spirit, or perfecting holiness in the fear of God, till the victim had been offered and accepted at the altar (Exod. xl. 6, 7). In the case of the cleansing of the leper we are reminded of the same fact. The priest put upon the man's ear, thumb, and great toe the blood of the trespass offering, then upon the blood the holy oil. Justification was shown to be the ground-work of sanctification (Lev. xiv. 14, 17). There is exactly the same idea in our Lord's well-known parable of the True Vine: until the branch is united by a living faith to the parent

stem, there can be no fruitfulness, but on the other hand, if there is the vital connection, there *must* be the evidence in the fruit-bearing; *no fruit would be the clearest evidence of no effectual union* (John xv. 1-6). So with the Christian, if he is really justified, his changed life will show it, he will show his faith by his works. 'Ye see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also' (Jas. ii. 24, 26). There is no contradiction between St. Paul and St. James—the former speaks of the root, the other of the fruit and flower of faith. St. Paul says there can be no fruit or growth without a living root; St. James says: 'How can we tell the root is alive except by the fruit?' Faith can be known only to our own hearts and consciences, but the evidences of faith should be manifest to all. This part of our subject cannot be better summarized than in Hooker's pregnant phrase: 'Wherefore, we acknowledge a dutiful necessity of doing well, but the meritorious dignity of well-doing we utterly renounce.'

Having now seen the teaching of Holy Scripture on the effects and duties consequent on justification, let us now inquire how far the Church of England endorses and enforces this aspect of Christian truth.

We have noted what our Articles say, that they

tell us plainly that good works only follow *after justification*, but that they are the essential and *necessary result* of it; they tell us, moreover, that works done before conversion, or justification, are in themselves positively sinful (Arts. XII., XIII.). But, in addition to the Articles, we have the teaching of the Homilies. That concerning Good Works puts the matter thus: 'Faith may not be naked without good works, for then it is no true faith. For as men that be very men indeed first have life, and after be nourished, so must our faith in Christ go before, and after be nourished by good works. And life may be without nourishment, but nourishment cannot be without life. A man must needs be nourished by good works, but first he must have faith. He that doth good works, yet without faith he hath no life.' And again, 'Without faith, all that is done of us is but dead before God, although the work seem never so gay and glorious before man. For true faith doth give life to the works, *and out of such faith* comes good works, that be very good works indeed. We must set no good works before faith, nor think that before faith a man may do any good works; for such works, though they seem unto men to be praiseworthy, yet indeed they be but vain, and not allowed before God. They be as the course of a horse that runneth out of the way, which taketh much labour but to no purpose. . . . And

as soon as a man hath faith, anon he shall flourish in good works, for faith itself is full of good works, and nothing is good without faith. . . . You shall find many which have not the true faith, and be not of the flock of Christ, and yet as it appeareth they flourish in good works of mercy; yet, for all that, they have no fruit of their works, because the chief work lacketh.'

How very clearly in these words does our Church place before us the primary need of justification by faith, and then its effect, a holy and useful life! How closely does it, like the Bible itself, join together doctrine and practice! There is no hint of a life of carelessness and indolence because pardon is so royally bestowed by the abundant grace of God, but the dutiful necessity of well-doing as a consequence of pardon is urgently impressed. If we contemplate the matter in its true light, the moral effect of forgiveness so stupendous and unmerited *must* be a life of boundless devotion and gratitude.

Let us further listen to Hooker upon these effects of justification: 'Christ came not to abrogate and to take away good works. . . . We ourselves do not teach Christ alone, excluding our own faith unto justification; Christ alone, excluding our own works unto sanctification; Christ alone, excluding the one or the other as unnecessary unto salvation. Because we teach faith alone justifieth, we, by this

speech, never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified; or *works from being added as necessary duties, required at the hands of every justified man'* (Serm. II. 30, 31).

And this necessary relationship between faith and works was clearly perceived even in the misty morning of the Reformation.

Bishop Coverdale, endorsing the words of another, says: 'Also he affirmeth plainly that we must needs do them, and that they which will not do them, because they be justified only by faith, are not the children of God or children of justification. For if they were the true children of God, they would be the gladder to do good works' (Coverdale's 'Remains'; Parker Society, Works, p. 341).

In like manner does the martyr Tyndale expound a passage in Romans: 'Right faith is a thing wrought by the Holy Ghost in us, which changeth us, turneth us into a new nature. Faith is a lively thing, mighty in working, valiant and strong, ever doing, ever fruitful, so that it is impossible that he who is endued therewith should not work always good works without ceasing. Whosoever doth not good works is an unbelieving person and faithless' (Tyndale, Works, i. 493).

It would be wearisome, as well as needless, to quote from an endless list of holy men of God,

who testified by their lives as eloquently as with their lips their unquestioning belief that the justified man *must*, by his very acceptance of his place as a child of God by adoption and grace, be also the consecrated and devoted servant of his Lord. They know, as every true believer must know, that the effects of justification are vast and manifest and salutary. When men profanely declaim against this glorious doctrine of justification by faith, and say it tends to license carelessness and godlessness, we can repeat the words of Bishop Jewel and reply: 'Because we say that justification standeth only upon the free grace and mercy of God, the adversaries report that we forbid good works. This is God's holy will, that for our exercise, whatsoever we do or say, be it never so well, it shall be ill taken.' How true is this! Men of reprobate minds always have and always will attempt to cast a slur upon this glorious plan of a free and present salvation by urging that it has a tendency to encourage sin. Beware, dear reader, of any such delusion of Satan. If you have really accepted Jesus as your personal Saviour by an act of appropriating faith, you will long to glorify Him; you will hate and abhor the sin that caused Him to be crucified. You will detest, as you never detested it before, your self-will, your selfishness, your light and superficial views of sinfulness and holiness. Oh! there is nothing like a good look at our

suffering Substitute to make us hate sin and follow after righteousness. Let us who believe never give the enemy cause to blaspheme, or hinder, by our slothfulness in the things of God, the Gospel of Christ. Let us rather provoke unto love and good works (Heb. x. 24). Let us be thoroughly furnished with them (2 Tim. iii. 17); be a pattern of them' (Titus ii. 7); be zealous in them (Titus ii. 14); be careful to maintain them (Titus iii. 8, 14), so that when men speak against us as evildoers they may learn by our good works which they shall behold to glorify God, and thus by well-doing we shall put to silence the ignorance of foolish men (1 Pet. ii. 12, 15). We must let our light so shine before men that they may see (not only hear about) our good works, and glorify our Father which is in heaven (Matt. v. 17).

Good works are the touchstone of faith, and the evidence by which we judge of its being genuine. Let us ask ourselves most earnestly, Have we these evidences of justification? If not, there is sad and solemn reason to fear we are not justified. Then let us lose no time in understanding and closing with the great offer, and strive to show to others the reality of our acceptance by the fulness of our consecration:

> 'The daily round, the common task,
> Will furnish all we need to ask.
> Room to deny ourselves, a road
> To bring us daily nearer God.'

CHAPTER IV.

THE ROMAN AND ANGLICAN DOCTRINE OF JUSTIFICATION COMPARED.

Hooker's definition of the disagreement—Rome obliged to condemn free justification—Council of Trent—Confuses justification and sanctification—Tridentine Canons—Her doctrine neither Scriptural, Primitive, nor Catholic—The foundation truth of the Reformation—Augsburg Confession—Tyndale—The hopelessness of Romish teaching—The hopefulness of the English teaching—Cardinal Bellarmine—Tridentine Decree—The primary truth of the Atonement—Three glorious facts.

CHAPTER IV.

THE ROMAN AND ANGLICAN DOCTRINE OF JUSTIFICATION COMPARED.

'There be some that trouble you, and would pervert the gospel of Christ.'—GAL. i. 7.

'WHEREIN, then, do we disagree? We disagree about the nature of the very essence of the medicine whereby Christ cureth our disease; about the nature of applying it; about the number and the power of means which God requireth in us for the effectual applying thereof to our souls' comfort. When they be required to show what the righteousness is whereby a Christian man is justified, they answer that it is a Divine spiritual quality, which quality, received into the soul, doth first make it to be one of them who are born of God; and secondly, endue it with power to bring forth such works as they do that are born of Him, even as the soul of man, being joined unto his body, doth first make him to be in the number

of reasonable creatures, and secondly, enable him to perform the natural functions which are proper to his kind. . . . Wherefore the first receipt of grace is in their divinity the first justification, the increase thereof the second justification. As grace may be increased by the merit of good works, so it may be lost by mortal sin. . . . This is the mystery of the man of sin. This maze the Church of Rome doth cause her followers to tread when they ask her the way of justification' (Serm. II. 5).

Thus cogently speaks the learned Hooker, and I think we shall see it is no slight doctrinal quibble that separates the Church of England from the Church of Rome, but it is a vital and fundamental difference. The Church of Rome mixes up and confuses justification and sanctification in the most hopeless way in her gigantic efforts to uphold the vast fabric of her sacerdotal and sacramental system. She is obliged to confuse the two, to maintain her theories of grace received, infused, and increased, by mechanical use of the sacraments; she cannot allow the freeness and fulness of the Gospel of God's grace to be known, or her power and authority over men's souls, both present and future, would be gone.

It is of the utmost importance in these days that persons should understand *the tremendous doctrinal gulf* there is between us and Rome. Many are misled by her outward show and

appeal to the senses, while they completely ignore the fact that she has erred, and still does grievously err, in matters of faith (Art. XIX.).

We have seen that *justification is a change in our state.* We occupy an entirely new position by faith in Christ Jesus. We are translated out of the kingdom of darkness into the kingdom of God's dear Son (Col. i. 13; 1 Pet. ii. 9). We have become children of God (Gal. iii. 26). We are not now under condemnation (Rom. v. 1), but are 'accepted in the beloved' (Eph. i. 6), and are 'complete in Him' (Col. ii. 10). We believe that when the sinner, by a personal act of appropriating faith, accepts the atoning sacrifice of Christ on his behalf, he passes definitely 'from death unto life, and *has* everlasting life' (John v. 24). Moreover St. John tells us we should *know* this, and its effect will be love of the brethren (1 John iii. 14).

Now, the Church of Rome denies this both explicitly and by implication. She teaches that man is ruined, that in making man righteous none works efficiently but God; that no man can be justified but by the merits of Jesus Christ; *yet they add*, man must *do* something on his own part. They mean, that divine grace is a spiritual quality infused into the soul, and capable of increase; as the body may be more and more warm, so the soul may be more and more justified; that justifying grace can be augmented by good works, as they

merit its augmentation. The Council of Trent, in drawing up its famous decrees, which have to be accepted by every Roman Catholic on pain of eternal damnation, was much exercised on this matter. Many and stormy were the discussions, profound and subtle were the arguments employed. It was found necessary altogether to abjure the idea of 'imputation'; that would have dealt a fatal blow at sacramental grace. It was considered wisest to deny the *forensic* use of the term, and to declare it meant '*make* righteous,' not '*declare* righteous.' There is a world of difference between the two. By this means they were able to confound together in a very clever manner justification and sanctification, and to say: 'Justification is *not only* remission of sins, but also sanctification and renovation of the inner man by the voluntary reception of grace and gifts, whereby a man from unjust *becomes* just, from an enemy a friend.' Here Rome declares justification to be not one thing, but several. She opens the door to introduce all kinds of additional aids to justification, and thus direct attention to the sacramental graces of which she declares herself the sole custodian. She maintains with us that the merits of Christ must be applied to the soul, but she entirely differs from us as to *the way* in which those merits are applied. She not only dissents from the Scriptural doctrine of justification, but

with her usual charity (!), curses everyone who presumes to believe God's Word written, before her cunningly-worded and ingeniously formulated decrees. 'If anyone,' says the Tridentine Canon, 'shall say that men are justified either by the *alone imputation* of the righteousness of Christ or by the alone remission of sins, exclusive of grace or charity . . . or that the grace by which we are justified is only the favour of God—*let him be accursed!*' And again: 'If anyone shall say that the righteousness received is not preserved, and even is *not increased* before God by good works, *but that the works themselves are but fruits only and signs of the justification obtained, and not the causes of its increase—let him be accursed!*'

We can now understand clearly the force of Hooker's contention, that 'it is about the manner of applying Christ, about the number and power of means whereby He is applied, we dissent from them. This of our dissenting from them is acknowledged' (Ans. to Travers, 13). This Romish doctrine of a first and second justification finds not the faintest support in Scripture, and is contrary to common-sense. *Justification is a judicial act*, whereby we are accounted righteous before God on account of the imputed merits of Christ; our faith in Him is reckoned to us for righteousness just as independently of works as Abraham's faith was counted to him for righteousness independently

of his circumcision (Rom. iv. 10, 11). The criminal may be forgiven his crime by the free favour of his sovereign, and becomes in the eye of the law a pardoned and blameless man. His gratitude for undeserved kindness may make him a loyal, enthusiastic, and law-abiding subject, but his after virtues have nothing to do with his previous pardon—they are only the effects of it. Rome denies this, and jumbles up the foundation and the superstructure, the root and the flower.

This is no new doctrine of the Church of Rome, like some of her recent extraordinary additions (for instead of being always the same, she has been continuously growing more corrupt, more self-contradictory, perpetually adding sin to sin), but one she was driven to adopt from a very early period of her history, because it was essential to her despotism over the hearts and consciences of men, and to her enormous demands upon their purses, to deny a full and free salvation independent of her sacramental and sacerdotal aids. That this doctrine of hers is neither Primitive nor Catholic goes without saying. It is not to be found either in the pages of our Bible or the writings of the early Fathers. The reformers of our Church and of the Continent likewise saw that this error regarding justification was at the root of all the Romish pretensions and assumptions; so they dealt all their hardest blows at it, and cut it down like a vile upas-

tree that had for centuries cursed and blighted and disfigured and over-shadowed God's glorious earth. Luther declared that purity of doctrine on this great subject was the test of a standing or falling Church, and the Fourth Article of the Augsburg Confession, which embodied the early convictions of the German reformers, and to which our own Articles are immensely indebted, says: 'They (that is, the Reformed Churches of Germany) in like manner teach that men cannot be justified before God by their own strength, merits, or works, but that they are justified gratuitously for Christ's sake, through faith, when they believe that they are received into favour, and that their sins are remitted on account of Christ, who made satisfaction for our transgressions by His death. This faith God imputes to us as righteousness.' Moreover this declaration of belief they illustrated in many ways in a list of corruptions which they alleged had crept into the Church of Rome. They complained that monastic vows were represented as a means of deserving pardon and justification before God, that all kinds of traditions and ceremonies and observances had been wantonly and superstitiously introduced into the Church which were distinctly contrary to Scripture. They boldly declared: 'Every species of worship invented by men without a divine precept, in order to merit justification and grace, is contrary to the Gospel and the will

of God;' and, 'Moreover, it is contrary to Scripture to make traditions, or to exact obedience to them, that by that observance we may satisfy for sin, or deserve grace or righteousness. For thus the glory of the merits of Christ is injured when by such observances we go about *to deserve justification*.'

Now, our Eleventh Article was largely framed in accordance with this of Augsburg. Our reformers were in constant communication with those of the Continent. They endorsed their views regarding the errors and corruptions of Rome, and while preserving the national character of our Church, *they deliberately denounced and repudiated Rome's doctrinal fallacies, and not merely her ritual excesses.* As the base of all the superstructure of evil they discerned this mistaken and perverted view of justification, and with strong yet careful hands they proceeded to formulate a strictly Scriptural definition of the subject. They declared the freeness and fulness of the Divine pardon, yet that good works on our part were its necessary and indispensable result and evidence. To use the words of the grand old martyr, Tyndale: 'Ye see that I cannot be justified without repentance, and yet repentance justifieth me not, and hereof ye see that I cannot have a faith to be justified and saved except love spring thereof immediately, and yet love justifieth me not before God. . . . Nay, sir, *we make good works fruits*,

whereby our neighbour is the better, and whereby God is honoured and our flesh tamed. *And we make them sure tokens*, whereby we know that our faith is no feigned imagination and dead opinion, but a lively thing wrought by the Holy Ghost.'

It is most essential in these days, when the glamour of Rome's meretricious splendour has fallen like a terrible and fatal spell upon our national Church, that we should understand how great and how momentous are the differences which sever us from her in *matters of doctrine*, and there is no doctrine which touches us so nearly and affects us so eternally as that of justification. Until we get a satisfactory answer to that primary question, 'How shall man be just before God?' all else is vain and purposeless. The Church of Rome gives us no satisfaction on this point. She leaves her votaries in a state of perpetual uncertainty, which is intended to drive them to her in despair with gifts and offerings and vows, that they may obtain that which she is manifestly unable to bestow. During life it is alms, vows, penances, confessions, masses, ceremonies, superstitious observances, vigils, fastings; then, after death, the same thing goes on: masses and gifts for the repose of the soul, purgatorial fires, intercessions of saints and angels, with all the mad and hair-brained follies of Mariolatry. There is no certainty, assurance, or

rest. Her followers seem ever seeking, yet never able to come to the knowledge of the truth.

Can we be thankful enough for the clear light of Gospel truth so beautifully enshrined in our Church of England? How fervently, like the great forerunner, does she cry, 'Behold the Lamb of God!' How she hides everything of which she is the keeper and bearer till she has exalted in His proper place 'Jesus only.' How carefully and earnestly does she impress upon the pardoned believer the urgent necessity of showing his faith by his works, and using all the divinely appointed means of grace. Yet she never confuses the work of God *in* us with the work of God *for* us. There is a magnificent definiteness of belief in her statements, which is a delightful contrast to the long, rambling mystifications of the cumbrous Tridentine Decrees.

The Fathers of Trent, being in a complete fog themselves, and most earnestly desiring not to get out of it, 'loving darkness rather than light, because their deeds were evil,' did all they could to bewilder and confuse their disciples and adherents, by a great mist of words and definitions and explanations, so that when the breath of truth and reason blows away the wordy clouds we can see nothing but a frightful theological monstrosity, agreeable neither to Scripture nor common-sense.

Rome, in her strenuous endeavour to misrepresent the faith of Protestants, tries to make out that we teach men are *sanctified by faith only*, which is, of course, a manifest absurdity. She deliberately refuses to acknowledge that the merits of Christ are really sufficient for our justification unless we add also some of our own.

Cardinal Bellarmine, one of their greatest theologians, explains it in this curious way: 'For the work of Christ hath not only deserved of God that we should obtain salvation, *but also that we should obtain it by our own merits*.' And yet again, 'The Catholic (!) Church pursues a middle course, teaching that our *chief* hope and confidence must be placed in God, yet *some* also in our own merits.' While the Decree of Trent states the same thing with audacious plainness, 'Whosoever shall affirm that the good works of a justified man are in such sense the gifts of God, that they are not *also his worthy merits*, or that be *being justified by his good works, which are wrought by him through the grace of God, and the merits of Jesus Christ*' (this is exactly Bellarmine's view), 'of whom he is a living member, does not *really deserve* increase of grace, eternal life, the enjoyment of that eterna llife *if* he dies in a state of grace, *and even an increase of glory*—let him be accursed.'

We need proceed no further. It is abundantly manifest that the Church of Rome hath indeed

grievously erred in matter of faith, and also as manifest that the Church of England clings closely and firmly to Scriptural and Apostolic truth. She has repudiated the vain traditions of men, and taken her stand on the immovable rock of Holy Scripture. Let us be very careful to maintain *purity of doctrine* in our Church, most particularly on this vital subject, the subject of justification, beside which all other subjects pale in importance, for it concerns our eternal happiness or misery. It is the groundwork of our personal safety, our national integrity, our ecclesiastical purity; we may be mistaken on other and minor points, but *let us make a mistake about our salvation, and we are lost for ever.* 'Other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor. iii. 11).

We must place the *Atonement first*, as a 'full, perfect, and *sufficient* sacrifice'; we must personally accept Jesus as our own Substitute and Saviour; we must renounce all the merits of our supposed good works as means of our justification, and then realizing our acceptance and pardon, we shall strive to 'walk worthy of God, who hath called us unto His kingdom and glory' (1 Thess. ii. 12); we shall feel more and more our *need* of justification; we shall accept the Divinely-appointed *means* of its accomplishment, and we shall daily manifest its *effects* in 'newness of life.'

May the Holy Spirit, who is the great revealer of truth and searcher of hearts, bring home the importance, the beauty, the comfort of this subject with increasing power to all our hearts! Very truly has it been said there are three things the child of God desires: (1) *Justification*, that sin may not condemn; (2) *Sanctification*, that it may not reign; (3) *Glorification*, that it may not be.

THE END.

Elliot Stock, Paternoster Row, London.

KV-420-935